

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone."—JAMES 2: 14, 17.

No. 22. Vol. LVI,

Monday, May 28, 1894.

Price One Penny.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF.

[CONCLUDED FROM PAGE 325.]

I WANT to lay before you what there is for us to do at this present time; and in doing this I desire particularly the attention of President Lorenzo Snow, of the Salt Lake Temple; President M. W. Merrill, of the Logan Temple; President J. D. T. McAllister, of the Manti Temple; and President D. H. Cannon, of the St. George Temple, and those associated with them. You have acted up to all the light and knowledge that you have had; but you have now something more to do than what you have done. We have not fully carried out those principles in fulfillment of the revelations of God to us, in sealing the hearts of the fathers to the children and the children to the fathers. I have not felt satisfied, neither did President Taylor, neither has any man since the Prophet Joseph who has attended to the ordinance of adoption in the temples of our God. We have felt that there was more to be revealed upon this subject than we had received. Revelations were given to us in the St. George Temple, which President Young presented to the Church of God. Changes were made there, and we still have more changes to make, in order to satisfy our Heavenly Father, satisfy our dead and ourselves. I will tell you what some of them are. I have prayed over this matter, and my brethren have. We have felt, as President Taylor said, that we have got to have more revelation concerning sealing under the law of adoption. Well, what are these changes? One of them is the principle of adoption. In the commencement of adopting men and women in the Temple at Nauvoo, a great many persons were adopted to different men who were not of the lineage of their fathers, and there was a spirit manifested by some in that work that was not of God. Men would go out and electioneer and labor with all their power

to get men adopted to them. One instance I will name here: A man went around Nauvoo asking every man he could, saying, "You come and be adopted to me, and I shall stand at the head of the kingdom, and you will be there with me." Now, what is the truth about this? Those who were adopted to that man, if they go with him, will have to go where he is. He was a participator in that horrible scene—the Mountain Meadow massacre. Men have tried to lay that to President Young. I was with President Young when the massacre was first reported to him. President Young was perfectly horrified at the recital of it, and wept over it. He asked: "Was there any white man had anything to do with that?" The reply was, No; and by the representations then made to him he was misinformed concerning the whole transaction. I will say here, and call heaven and earth to witness, that President Young, during his whole life, never was the author of the shedding of the blood of any of the human family; and when the books are opened in the day of judgment these things will be proven to heaven and earth. Perhaps I had not ought to enter into these things, but it came to me. Men are in danger sometimes in being adopted to others, until they know who they are and what they will be. Now, what are the feelings of Israel? They have felt that they wanted to be adopted to somebody. President Young was not satisfied in his mind with regard to the extent of this matter; President Taylor was not. When I went before the Lord to know who I should be adopted to (we were then being adopted to prophets and apostles), the Spirit of God said to me, "Have you not a father, who begot you?" "Yes, I have." "Then why not honor him? Why not be adopted to him?" "Yes," says I, "that is right." I was adopted to my father, and should have had my father sealed to his father, and so on back; and the duty that I want every man who presides over a temple to see performed from this day henceforth and forever, unless the Lord Almighty commands otherwise, is, let every man be adopted to his father. When a man receives the endowments, adopt him to his father; not to Wilford Woodruff, nor to any other man outside the lineage of his fathers. That is the will of God to this people. I want all men who preside over these temples in these mountains of Israel to bear this in mind. What business have I to take away the rights of the lineage of any man? What right has any man to do this? No; I say let every man be adopted to his father; and then you will do exactly what God said when he declared He would send Elijah the prophet in the last days. Elijah the prophet appeared unto Joseph Smith and told him that the day had come when this principle must be carried out. Joseph Smith did not live long enough to enter any further upon these things. His soul was wound up with this work before he was martyred for the word of God and testimony of Jesus Christ. He told us that there must be a welding link of all dispensations and of the work of God from one generation to another. This was upon his mind more than most any other subject that was given to him. In my prayers the Lord revealed to me, that it was my duty to say to all Israel to carry this principle out, and in fulfillment of that revelation I lay it before this people. I say to all men who are laboring in these temples, carry out this principle,

and then we will make one step in advance of what we have had before. Myself and counselors conversed upon this and were agreed upon it, and afterwards we laid it before all the Apostles who were here (two were absent—Brothers Thatcher and Lund, the latter being in England), and the Lord revealed to every one of these men—and they would bear testimony to it if they were to speak—that that was the word of the Lord to them. I never met with anything in my life in this Church that there was more unity upon than there was upon that principle. They all feel right about it, and that it is our duty. That is one principle that should be carried out from this time henceforth. "But," says one, "suppose we come along to a man who perhaps is a murderer." Well, if he is a murderer, drop him out and connect with the next man beyond him. But the Spirit of God will be with us in this matter. We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. When you get to the end, let the last man be adopted to Joseph Smith, who stands at the head of the dispensation. This is the will of the Lord to this people, and I think when you come to reflect upon it you will find it to be true.

Another principle connected with this subject I want to talk about. A man has married a woman, and they have a family of children. The man lays down in death without ever hearing the Gospel. His wife afterwards hears the Gospel and embraces it. She comes to the temple and she wants to be sealed to her husband, who was a good man. The feeling has been to deny this and to say, "No, he was not in the Church, and you cannot be sealed to your husband." Many a woman's heart has ached because of this, and as a servant of God I have broken that chain a good while ago. I have laid before every woman this principle and let her have her choice. Why deprive a woman of being sealed to her husband because he never heard the Gospel? What do any of us know with regard to him? Will he not hear the Gospel and embrace it in the spirit world? Look at Joseph Smith. Not one of Joseph Smith's fathers or brothers or sisters were in the covenant when he received the keys of the kingdom of God and translated the Book of Mormon. They afterwards received it. Every brother and sister that he had, and his father and his father's brothers, except Uncle Jesse Smith, embraced the Gospel. Now, suppose that any of these had died before they had the opportunity of entering into the covenant with the Lord through the Gospel, as his brother Alvin did; they would have been in the same position as Alvin, concerning whom the Lord, when Joseph saw him in the celestial kingdom, said:

All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.

So it will be with your fathers. There will be very few, if any, who will

not accept the Gospel. Jesus, while His body lay in the tomb, went and preached to the spirits in prison, who were destroyed in the days of Noah. After so long an imprisonment, in torment, they doubtless gladly embraced the Gospel, and if so they will be saved in the kingdom of God. The fathers of this people will embrace the Gospel. It is my duty to honor my father who begot me in the flesh. It is your duty to do the same. When you do this, the Spirit of God will be with you. And we shall continue this work, the Lord adding light to that which we have already received. I have had friends adopted to me. We all have, more or less. But I have had peculiar feelings about it, especially lately. There are men in this congregation who wish to be adopted to me. I say to them to-day, if they can hear me, Go and be adopted to your fathers, and save your fathers, and stand at the head of your father's house, as Saviors upon Mount Zion, and God will bless you in this. This is what I want to say, and what I want carried out in our temples.

The Almighty is with this people. We shall have all the revelations that we will need, if we will do our duty and obey the commandments of God. When any of us get so that we cannot receive these revelations the Lord will take us out of the way and put someone in our places who can. I am here to-day, on borrowed time, I may say. I would have been in the spirit world to-day, mingling with the spirits in the presence of God, had it not been for the cry of this people for my life when I lay at the gates of death a year ago. I have been preserved by the power of God. How long I shall live I do not know. It does not make any difference to me. But while I do live I want to do my duty. I want the Latter-day Saints to do their duty. Here is the Holy Priesthood in these mountains. Their responsibility is great and mighty. The eyes of God and all the holy prophets are watching over us. This is the great dispensation that has been spoken of ever since the world began. We are gathered together in these mountains of Israel by the power and commandment of God. We are doing the work of God. This is not our home, as far as mortality is concerned. We shall soon pass away. But while here let us fill our mission. I want to say to Brother L. Snow, Brother M. W. Merrill, Brother J. D. T. McAllister and Brother D. H. Cannon, and all associated with you, carry these things before the Lord and see for yourselves. If you are not satisfied with this order of things, go and ask the Lord about it, and the Holy Ghost will reveal to you the truth of these principles.

This is all I ought to say at this time perhaps upon this subject. I am glad to meet with you. I have had a great anxiety over this matter. I have had a great desire that I might live to deliver these principles to the Latter-day Saints, for they are true. They are one step forward in the work of the ministry and in the work of the endowments in these temples of our God. When you get to the last man in the lineage, as I said before, we will adopt that man to the Prophet Joseph, and then the Prophet Joseph will take care of himself with regard to where he goes. A man may say, "I am an Apostle, or I am a High Priest, or I am an Elder in Israel, and if I am adopted to my father, will it take any honor from me?" I would say not. If Joseph Smith was sealed to his father, with whom

many of you were acquainted, what effect will that have upon his exaltation and glory? None at all. Joseph Smith will hold the keys of this dispensation to the endless ages of eternity. It is the greatest dispensation God ever gave to man, and he was ordained before the world was to stand in the flesh and organize this work. He was martyred for the word of God and testimony of Jesus, and when he comes in the clouds of heaven he will wear a martyr's crown. Those of you who stand here—I do not care whether you are Apostles or what you are—by honoring your fathers you will not take any honor from your heads; you will hold the keys of the salvation of your father's house, as Joseph Smith does. You will lose nothing by honoring your fathers and redeeming your dead. It is a glorious work. When I returned from England in 1841 and heard Joseph Smith give this revelation, that we had power to redeem our dead, one of the first things I thought was, "I have a mother in the spirit world." My father was in the flesh. I baptized and ordained him and brought him up to Zion where he is buried. But I never saw my mother to know her. She died when I was an infant. I had power to seal my mother to my father. Was not that a satisfaction? It was to me. I have gone to work with the assistance of my friends and redeemed my father's and my mother's house. When I inquired of the Lord how I could redeem my dead, while I was in St. George, not having any of my family there, the Lord told me to call upon the Saints in St. George and let them officiate for me in that temple, and it should be acceptable unto Him. Brother McAllister and the brethren and sisters there have assisted me in this work, and I felt to bless them with every feeling of my heart. This is a revelation to us. We can help one another in these matters, if we have not relatives sufficient to carry this on, and it will be acceptable unto the Lord.

Brethren and sisters, lay these things to heart. Let us go on with our records, fill them up righteously before the Lord, and carry out this principle, and the blessings of God will attend us, and those who are redeemed will bless us in days to come. I pray God that as a people our eyes may be opened to see, our ears to hear, and our hearts to understand the great and mighty work that rests upon our shoulders, and that the God of heaven requires at our hands. Great and glorious are these principles which God has revealed to us concerning the redemption of our dead. I tell you when the prophets and apostles go to preach to those who are shut up in prison, and who have not received the Gospel, thousands of them will there embrace the Gospel. They know more in that world than they do here. I pray God that as a people we may have power to magnify our callings in this great and mighty dispensation while we dwell in the flesh, that when our work is done we may be satisfied with this life and this work. This is my prayer and the desire of my heart, in the name of Jesus Christ. Amen.

KIND WORDS.

THE zealous labors of the Elders in Abingdon, Berkshire, England, have created much interest and some opposition. The press has, however

treated the Elders with a great deal of fairness. The *Abingdon Advertiser* of April 28, contains the following article over the signature of "A Constant Reader":—

"Will you kindly allow me a short space in your honest paper to make a few remarks concerning the recent rival religionists, of which the Mormon Apostles appear to be foremost. I do not wish to be misunderstood by your many readers that I favor their doctrines. At the same time there may be some useful lessons learnt by those who are not biased in their opinions. We have heard a great deal of late about Joseph Smith and Brigham Young, and the atrocious deeds and murders of the Latter-day Saints by one who attempted to oppose their doctrine and belief, miserable as the attempt was, and such argument, if such he called it, did more to strengthen one's ideas that the Mormons are not so black as painted. After all there is no reason to believe that the condition of Utah is anything approaching that of half a century ago, but the rather that of a most enlightened state. Then let the dead bury their dead. We hear plenty about the dark days in reference to other countries, including our own. Let us see what is taking place to-day, not go raking about for an Adam, a Nelson, a Homer, a Livingstone, or the like. Whatever the doctrines of the Mormons may be, there is one thing certain, they live up to their belief, and defend it like men, and if they are deluded, why the more pity for them. This could be attributed to many sects who may possibly think the opposite to ours. There are many things worth copying, even in the Mormon representatives, putting aside the *teaching*. They are not always pushing collection plates and bags into one's eyes, neither is there any *cant* in their devotion. Granted they do not wear the *broad-cloth* as others in the profession, but that availeth nothing, as it is oftentimes only a good covering and looks well. As we cannot judge a man by the coat he wears, let us take heed lest we make the same mistakes, and forget that even parsons are only human. Free speech and freedom of opinion are both grand, long may they reign, and if the subject under discussion does not suit our palate, then take a walking ticket where there is something more tasty and more to our satisfaction, rather than wrap ourselves in our own self-righteousness, and say, thank God I am not as other men! As well have vendors of religion right to hold forth their views to the public, as a business man has to expose his goods and wares. In both cases you are not compelled to partake, but go on your way—it may be the better for what you have seen and heard. Actions, kindness, and loving hearts, visitation, benevolence, charity, and the like are all connected with Christianity, not forgetting 'do unto others,' and is far more conducive to the welfare of human beings than so much theology, creed, dogma, and caste which is so prevalent in our midst, and the sooner it is swept away the better. When souls are sought in place of loaves and fishes, then shall we begin to learn and sing to some intent 'Tis religion that can give, sweetest pleasures while we live.' To the observant and broad-minded these remarks are unnecessary, but to the half-learned, self-conceited, wise, cynical and sneering crowd, I would conclude by saying 'Let he that thinketh he standeth take heed lest he fall.'"

FACTS AND EVENTS.

A Parisian lady has been fined 50 francs and condemned to pay 50 francs damages to a lodger for calling him an anarchist.

The Armenian patriarch has resigned as the outcome of extreme dissatisfaction expressed by the Armenians against the administration of their affairs.

Five separate fires which have occurred at Boom, near Antwerp, are said to have been caused by the men on strike there, and the greatest alarm prevails among the inhabitants.

A hitherto undiscovered miscreant destroyed a few days ago in the National Gallery at Brussels a series of pictures painted by Rubens, Van Dyck and other famous painters, by slashing the canvas with a knife.

During the course of some explorations at Dashour, Egypt, the remains of King Morus Ratouab, belonging to the fourth dynasty, were discovered, as well as a statue in ebony, numerous gold plates, and other articles.

A severe earthquake was felt throughout Japan on March 12. One shock at Tokio lasted ten minutes. At Asugishi twenty-five houses were destroyed, while at Neuniorro a greater number of buildings were leveled, in addition to forty-five people being injured.

A Capetown telegram says that immense new discoveries of gold have been made in the vicinity of Imthamble, on the Unquaza River, the richness of the find being unparalleled in gold mining. The excitement among the prospectors consequent on the discoveries is said to be intense.

Owing to the decision of the Supreme Court of the District of Columbia declaring the new liquor-law, by which the State was to be the sole dispenser of alcoholic liquors, to be unconstitutional, every dispensary has been ordered to close immediately. The State of South Carolina is left with \$50,000 worth of liquors on its hands.

The Davidson hotel, Milwaukee, and the Davidson theatre were destroyed by fire April 9, and sixteen lives are reported to have been lost. The loss amounts to half a million dollars. St. Augustine's Roman Catholic Church, Haarlem, has also been gutted, as have over a dozen buildings in the famous Bowery, West Brighton.

A great fire occurred in Santa Cruz, Cal., April 14. It reduced to ashes twenty-four buildings in the heart of the city, and caused a loss of over \$300,000, with less than \$86,000 insurance. One block reduced to ashes is bounded by Pacific avenue, Copper and Grant streets, and contained some of the finest buildings in the city. They were occupied by lawyers, bankers and merchants.

The distress among the laboring population of Andalusia, Spain, is growing more acute every day. At San Lucar, near Cadiz, where riots occurred last year, bands of famishing workpeople pillaged the bakers' shops, and their demeanour was so threatening that the few available police gave way before them. At the old town of Ecija, on the River Genil, in the province of Seville, there was rioting in the streets, and the municipality had to distribute 3,000 bread tickets in order to calm the mob. At Tarifa, near Gibraltar, 2,000 workpeople went to the town hall to demand work. Great precautions have been taken to protect the parliament from anarchist outrages.

Twenty years ago Hillman Stillings, of Connecticut, U. S. A., got an idea into his head that when Christ was to visit the earth again he (Stillings) was to be the right-hand man. At that time he left his friends, climbed to the top of Mount Archer, one of the tallest peaks in the state, and took up his abode in a rude cabin. Ever since he has lived there. In all that time neither his hair nor beard has been cut, and now he is one of the queerest looking personages one can imagine. On the night of April 15 he announced that Christ had visited the earth and commanded him to lead a host to Washington and join the "army of the commonweal." He has gained great influence over the unemployed in Bridgeport and it is announced that he will shortly start out with a large following of woodchoppers and others who have been out of work all winter.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 28, 1894.

INFANT BAPTISM.

THE baptism of infants by sprinkling has long been a dogma with a certain portion of the world professing belief in Jesus Christ. Even to-day it is observed in some churches, and the idea is still held by some that a child that dies before being baptized is irredeemably lost. Whence this doctrine has sprung may not be of special interest, but to know whether or not it is upheld by the teachings of the Savior and His Apostles is of the utmost importance. If taught by them then it is correct and necessary, but if, instead, their teachings are in contradiction to such a doctrine then we must conclude that it is false.

Very few of the Christian sects of to-day will admit that baptism is necessary to salvation, not even those who perform that ordinance by immersion. Yet those who hold that an unbaptized infant will receive eternal punishment really give expression to the view that without baptism infants can not be saved. If an infant is doomed to hell because of the neglect of those who have charge of a helpless being, how much more so the grown individual who has it within his own power to have that ordinance performed! Thus the very reasoning of those who hold to this doctrine belies their assertions that baptism is not essential unto salvation.

But leaving the argument as to the essentiality of baptism in the case of those who have come to years of accountability, let us see if it is necessary for infants to be baptized in order to be saved. When Jesus sent out His disciples to preach the Gospel, He told them how they should seek the people and what they should do in any city where their message was rejected by the people. We are told that after these instructions the apostles "went out, and preached that men should repent." On another occasion, after His resurrection, in sending them forth to preach the Gospel, the Savior declared: "He that believeth and is baptized shall be saved." The Evangelist Matthew gives the following version of this commission and promise: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

From these instructions we learn that the disciples were sent to preach the Gospel; that they were to call upon men to repent of their sins and to believe on the Lord Jesus Christ; that they were to teach all nations and that when they had fully awakened belief in their hearts, and had stirred them to repentance, and had sufficiently taught them what they themselves, the apostles, had learned from the Savior, they were to baptize

those nations to whom they were sent. From these words of the Savior we must then infer that a candidate for baptism must be a believer; he must be a being who knows the difference between good and evil and who is willing to repent of his sins; he must be one who is capable of being taught. Can an infant show faith? Has an infant any sin? Even if it were true, as some Christians erroneously claim, that an infant partakes of Adam's transgression the moment it enters into the world, could it show any repentance therefore? Is an infant capable of understanding, or of being taught? In all these a negative reply must be given. If an infant cannot comply with these conditions, how can it be a proper subject for baptism? Reason tells us that if these qualifications are necessary an infant can not have any claim whatever on baptism.

Instances are given later in the history of the primitive church, where the apostles emphasized the above instructions and followed them strictly. On the day of Pentecost when thousands signified their belief in the words of the apostles by shouting, "Men and brethren, what shall we do," Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." This could not have included the infants, for they could not have known what repentance meant, nor had they any sins that were to be remitted through baptism. When Philip overtook the eunuch and asked him if he understood Isaiah's prophecy of the Savior, which he was then reading, that dignitary frankly admitted that he did not. Philip explained to him that Isaiah spoke of the Redeemer of the world and he then laid bare to his understanding the plan of redemption. On reaching a certain water the eunuch said: "See, here is water; what doth hinder me to be baptized?" How could he have known of baptism when he previously stated that he could not understand unless he were taught? Undoubtedly he had heard it from Philip who made that principle part of the plan of redemption which he taught. In this instance Philip taught the principles of the Gospel in obedience to the command of the Savior and then asked for one of the conditions—faith; for when the eunuch asked: "What doth hinder me to be baptized?" Philip answered: "If thou believest with all thine heart, thou mayest." Throughout the sacred history of the church we thus learn that conditions, such as infants could not comply with, were exacted of those who wished for baptism.

This question will naturally arise: "If baptism is essential to salvation what is then to become of children who die before being able to comply with the conditions which you say must precede baptism?" We answer: "Baptism is for the remission of sins, and little children are without sin, therefore they are not affected by this law." This view is upheld by the Savior who instead of driving from him little children as beings unfit for the kingdom of God, because of not being baptized believers, took them in His arms, saying: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven." Then he put His hands upon them and blessed them. "For of such is the kingdom of heaven!" The Scriptures plainly tell us that nothing evil or sinful can enter into the kingdom of heaven. We must therefore conclude that little

children are without sin. That is the only logical conclusion. Being innocent they need no baptism, but, instead, a blessing.

The Latter-day Saints rejoice in the possession of revelation upon this subject which takes away all doubt. Jesus redeemed all mankind from the fall of Adam. It is therefore only our own sins for which we must answer, and even they are to be forgiven us through the blood of Christ if we keep His commandments. As little children have no sins of their own their redemption is assured without baptism. But heed the words of the Lord as revealed in these last days: "But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten: Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me;" and also, "that the tradition might be done away which saith that little children are unholy." Doctrine and Covenants 29: 46, 47, and 74: 6.

These revelations confirm the teachings of the Savior and His Apostles as recorded in the Bible and prove that not only is infant baptism unnecessary, but that it must appear as a mockery in the sight of God.

J. V. B.

THE next issue of the STAR will contain an interesting letter from President Anthon H. Lund who is now visiting the Swiss and German Mission, attending conferences and other meetings. On his return trip he will meet in conference with the Elders and Saints in the Netherlands Mission.

MANY predictions as to the end of the world have been made by people who think that this event can be foretold by calculation. Here is another which is stirring up the people in the Mississippi Valley, giving the sinners but two years in which to prepare for the event: "The last person to inform us of the general wind-up is the noted faith doctor of St. Louis, S. S. Willis, who has sent out tracts stating that 'Jesus is coming and the end of the world is near. The trumpet will sound Thursday, March 6, 1896, at 3 o'clock p.m., Jerusalem time. The abomination spoken of by Daniel the Prophet will stand in the rebuilt temple from Saturday, August 14, 1897, to Monday, February 25, 1901—twelve hundred and ninety days. Jesus will come in the clouds to the earth to reign a thousand years on the earth, Thursday, April 11, 1901, at 3 p.m., Jerusalem time. The beginning of sorrows commences this year, 1894, with a series of bloody wars and revolutions in Europe.'"

A CURIOUS, interesting and valuable gift has lately been sent to Pope Leo XIII by the government of the United States of Colombia. The present consists of three objects in gold, the intrinsic and material value of which is little when compared to their scientific and historic value. These objects are three plaques of massive and fine gold, which must have served as a breast covering for some Indian cacique. They have almost the form and dimensions of the ornaments carried upon the breasts of the Hebrew pontiffs and the Assyrian high priests. They were discovered in a "guaca" or Indian cemetery in the village of Macheta, about fifty miles from Bogota.

THE *Spectator* contains the following: "The Anglican Bishop of Jerusalem, in a letter to the *Times*, gives some facts which show that the Jews are pouring into Palestine. About one hundred thousand Jews have entered the Holy Land during the last few years, and 'the arrival of a vaster host is imminent.' 'No one,' he goes on, 'can possibly forecast the next seven years of Jewish immigration.'

FROM VARIOUS MISSIONARY FIELDS.

ELDER CHARLES E. WALTON writes as follows from Armory, Monroe County, Mississippi, U.S.A., under date of April 5, 1894: "I have been wonderfully blessed in my labors, taking all things into consideration. I have had excellent health most of the time and good treatment. I find the South-erners to be a kind-hearted, hospitable, generous people with very few exceptions. The Lord has wrought a great change in the minds of the people of this part of the world since the dedication of the Salt Lake Temple. We are becoming better known and prejudice is being allayed. Another thing in our favor is that the people are becoming tired of the old song of their ministers, 'only believe on Jesus and you shall be saved,' for they generally sing it to the popular tune of so many hundred dollars a year—no money, no preaching, and in these hard times it is about all people can do to keep from starving let alone purchasing the Gospel. It is marvelous how the Lord has opened up the way for the accomplishment of His purposes. A young man by the name of James Walker, residing in Salt Lake City, deserves credit for the honorable and truthful manner in which he represented our people to his father, who resides about five miles from the city of Aberdeen, the capital of Monroe County. This gentleman (the father of James Walker) is a doctor and an intelligent man. He has considerable influence among the people, consequently has aided us very materially in our labors. His house has been open for us to stay with him whenever we desired to, and he has been the means of allaying prejudice and getting us a place in which to preach. Within five miles of Amory, a little railroad town, there are four families of Saints residing. Soon after conference last fall Elder Alonzo Brinkerhoff (my present companion) and myself established a Sabbath school, which is doing considerable good. Since then we have baptized thirteen persons, which now makes a membership of eighteen. There are fair prospects of others coming into the fold in the near future. A number of non-'Mormons' are attending the school and seem to be very much interested in the principles taught."

Elder A. J. Seare writes from Abingdon, Berkshire, England, under date of May 6, 1894: "Much interest is still being taken in the Gospel here. The Mayor prohibited us from holding out-door meetings in the borough, but the Lord has opened other avenues whereby we are able to reach the people. We have been invited to their houses and they have invited friends in and they are in sympathy with us. Since our meetings in the Corn Exchange we have preached to the people at their homes every night, and we have invitations for every evening next week. We are

better able to explain the principles in this way, because they can take their own Bibles and follow us as we quote chapter and verse. We preached on Sutton Green this afternoon and had a splendid meeting. From there we walked on to Drayton to hold another meeting, but on reaching there we found that the Baptists were holding forth. The young man in charge offered to give way to us as we had commenced out-door work first. We thanked him for this kind offer, but declined to avail ourselves of the opportunity. After he had finished we announced our meeting for next Sunday."

President C. C. Cressell writes from Nottingham, under date of May 8, that the work in that conference is progressing nicely. Since their last council meeting, March 5, twelve souls have been added to the Church and many others are earnestly investigating the truths.

INTERESTING DISCOVERIES.

A LETTER from Texas to one of the scientific departments of the government contains an interesting account of a strange prehistoric wall discovered near the Mexican frontier of the Lone Star State. This ruin is said to surpass in interest all the other wonderful remains hitherto found of the people who once inhabited the Mexican plateau and there attained a high state of civilization. The wall passes through Milano, and has a total length of about twenty miles. It is built on solid masonry, ten to fifteen feet high, and as many feet thick. Its direction is northeast and southwest, and it doubtless was a line of defense for some strategic point. An enormous amount of labor and material was required in its construction. It is for the most part underground, as are most of the prehistoric remains, the debris of that portion of the gigantic fortress which has been either torn down or crumbled by the process of time covering up a great portion of the foundation.

On this wall there have been discovered a number of inscriptions of which modern archæologists are able to secure fairly good copies, but which those learned in ancient languages cannot read. The language of the wall-builders is to the linguists of to-day a sealed book, the key to whose mystery has not been given to colleges or universities. One inscription on the wall covers a space of eight feet square.

Undoubtedly there was a populous city in the vicinity, for on a hill near Milano are the remains of a large building which is supposed to have been a temple or place of worship. It was supported by more than two hundred pillars, parts of which are now standing. They are of well burned clay or cement, and have the appearance of stone. In the ruins of this building there have been found a number of idols, most of which are broken, and the bones found might indicate that sacrifices of beasts and birds were offered there. Near the wall mentioned there are also furnaces in which the natives smelted iron.

The continued additions to indisputable evidence of a former high state of civilization in this country are of exceptional interest to the people of Utah. They are material witnesses to the voice of prophecy and revela-

tion. Through the latter source the people of these valleys have been able to proclaim that this continent was inhabited by powerful peoples, who engaged in fierce conflicts one with another; they also have the history of those peoples up to the fifth century of the Christian era, made known by the gift and power of God. The evidences of the historical truths of that record are steadily being brought to light by those who are unbelievers in its divinity, but whose labors develop startling proofs in its support. As the years go on these proofs are being multiplied, and it may not be out of the range of possibility that a key to ancient American inscriptions will be yet discovered, and their mystery be unlocked in further confirmation of that which the Lord has revealed.—*Deseret News*.

A MOBOCRAT DEAD.

A TELEGRAM from Carthage, Illinois, brings the news that on the night of Monday, April 9, Thomas Coke Sharp, editor and proprietor of the *Carthage Gazette*, died at his home at that place, from paralysis, from which he had suffered the past three years. The *Deseret News* gives the following additional information of the life of this man:—

The deceased was the son of a noted Methodist minister, Rev. Solomon Sharp, of Philadelphia, and was in the 76th year of his age at the time of his demise. He was a native of New York, having been born at Mt. Holly, September 25, 1818. He came west and settled in Quincy, Illinois, and engaged in the practice of law. Shortly afterward, in the summer of 1840, he moved to Warsaw, Hancock County. He became associated in business with James Gamble, and together they purchased from Daniel N. White the *Western World*, of which Sharp became editor. A year later the name of the paper was changed to the *Warsaw Signal*, and for a number of years it was the only paper published in Hancock County, outside of Nauvoo. In later years Mr. Sharp became the editor of the *Carthage Gazette*.

The chief interest of the people of Utah in Thomas C. Sharp arises from the fact that they and others have had to regard him as one of the murderers of the Prophet Joseph and the Patriarch Hyrum Smith, at Carthage jail, June 27, 1844. Perhaps the last Utah man to visit and converse with him was Sheriff Gilbert Belnap, of Ogden. He stated at the time that Sharp was an invalid, and his mind impaired. He was non-communicative on the subject of the assassination, particularly the part he played in it, but Sheriff Belnap believes that at the time of his visit Sharp would have told all he remembered if his wife would have allowed it, but this she would not do.

When Sharp came into Hancock County there was some anti-"Mormon" agitation and he entered into it with ardor. He was ambitious for political preferment and was wholly unscrupulous in measures to gain his ends. He published in his paper the most infamous falsehoods against the Latter-day Saints. All through those troublous times the columns of the *Signal* were replete with vicious articles inciting and urging violence toward the "Mormon" people. Thomas C. Sharp had murder in his heart then and later availed himself of the opportunity to imbrue his hands in

the blood of innocence. He was denounced by the sheriff of the county as "a villain of the worst dye."

In connection with his associates he was instrumental in inflaming public prejudice to the extent that meetings were held, the first of them at Warsaw, in which resolutions were passed declaring that in the opinion of those participating the time had arrived when the "Mormons," "as a body, should be driven from the surrounding settlements into Nauvoo; that the Prophet and his miscreant adherents should then be demanded at their hands, and if not surrendered a war of extermination should be waged to their entire destruction." Sharp was an ardent advocate of the murderous policy.

This situation was known at the time, as may be seen by the following from the diary of the Prophet Joseph, though the people did not realize the full import of the ominous proceedings. The Prophet says, under date of June 18, 1844:—

About 2 p.m., the Legion was drawn up in the street close by the mansion. I stood in full uniform on the top of the frame of a building. Judge Phelps read the Warsaw *Signal* extra of the 17th, wherein the "old citizens" were called upon to assist the mob in exterminating the leaders of the Saints and driving away the people.

Thomas C. Sharp was one of the attorneys engaged as prosecuting counsel when the Prophet Joseph and his brother Hyrum were placed under arrest. Knowing that they were innocent of any crime, and that if the case proceeded to trial acquittal must follow, he joined with others in carrying out the mobocratic design. He was a leader in the murderous conspiracy, and conducted the negotiations by which it was arranged that the mob should get possession of the jail unopposed. When the assault took place he was one of the participants. The readers of the *News* will remember that a few weeks ago there was present in this city Col. M. B. Darnell, of Iowa, who was an eye-witness to the shooting at Carthage. A relative of his, a young man who was with the mob, names Sharp as one of the persons who engaged in the actual shooting. He was indicted with others, but all were acquitted by a jury selected, as was well understood by the people then, and as testified to by Col. Darnell from personal knowledge, from among the mobocrats themselves.

No language can make the crime in which Thomas Coke Sharp was a leading participator appear more heinous than it is. He has gone to his final account, where he will receive from a just Judge that reward which his works merit. The people of Utah are satisfied to let the matter rest there. The *News* refers on this occasion to the awful tragedy of June 27, 1844, because it feels it to be a solemn duty to make the record in connection with the passing from mortality of one of the men chiefly responsible for the assassination of the Prophet and Patriarch.

UTAH NEWS.

(Summarized from Territorial papers.)

William Jardine, son of Bishop Jardine of Clarkston, Cache County, was thrown from a wagon and had his leg broken.

Mrs. John Hansen of Logan was leading a cow when the animal tried to gore her. Her hand was pierced nearly through by the cow's horn.

David Beddis, of Benson Ward, Cache County, while returning home from a party at a late hour was thrown from his horse and had his arm broken.

☐ The question of providing uniforms for the various companies of the Utah militia is beginning to agitate the minds of local manufacturers. Some of the Utah woolen-mills will more than likely get the contract.

☐ George Aldridge of Pleasant Grove, who had one of his toes amputated a short time since, has been obliged to lose his foot. The member had become so bad that the leg was taken off between the knee and ankle.

On April 26, John Seifke, a professional frescoer of Salt Lake City, fell from a scaffolding to the floor, a distance of ten or twelve feet, and was rendered unconscious, remaining in that state until his death, which occurred in the afternoon of the same day.

The starting of work at the Beaver woolen-mills began April 23 in real earnest. For some time past there have been hands at work renovating the machinery and giving the works a general overhauling, and now the work of manufacture has been commenced.

On April 27, Wm. Ellis and John McCulloch of Logan were performing an operation in veterinary surgery upon a fractious colt. A sudden kick from the animal drove the knife into McCulloch's wrist, cutting a gash several inches long. Four arteries were severed.

A lady by the name of Mrs. Anderson of Logan met with a very painful accident on April 25. She was tying up a cow in the stable when her hand became entangled in the rope. The cow made a sudden lunge, and twisted off the index finger of the lady's right hand at the first joint.

The sheepmen in Southern Utah seem to have a more hopeful spirit this season than last as they expect a better demand, quicker sales and better prices. Shearing has commenced in earnest, and something like 150,000 pounds will be clipped this spring by Mt. Pleasant parties alone.

While Spencer Clawson, a young man of Salt Lake City, aged 15 years, was returning from the cemetery, April 20, his horse took fright and dashed down a steep embankment. Finding that the horse was beyond his control he jumped from the buggy. He struck the ground with considerable force and broke his left leg in two places below the knee.

The Young Ladies' Associations of Ogden have in view the commencement of a fair during the coming summer and fall, at which will be exhibited a great many things of home manufacture. A distinguishing feature, however, will be clothing made by the ladies. They are already at work upon it and promise that it will be a great success.

While playing ball Thomas Braby of Mt. Pleasant ran against Lars Gunderson and sustained a painful bruise on the collar-bone. Nothing was thought of the matter at the time, but on it becoming very painful an examination of the injury was made, and it was found that the bone had been broken. As it was knitting all right, it was simply dressed and the healing process allowed to continue.

At L. B. Adam's ranch in Wilson Ward, Weber County, a young man named Clark, while leading a Clydesdale stallion to water, was picked up in the animal's teeth and carried for several yards, the horse all the time striking at him savagely with his front feet. Fortunately the beast finally dropped him in a water ditch where he could not be reached, or the incident might have had a more serious ending.

Rosina Trabber and Bertha Beutler while on their way from Providence to Hyrum, Cache County, were thrown from their buggy into a canal, a distance of eight feet. Mrs. Trabber had three ribs broken on the right side; Mrs. Beutler had a leg broken in two places and was badly bruised about the head. Had there been any water in the canal they would very likely have been drowned, as they lay helpless for over an hour before they were discovered.